

AN ENDLESS LINE OF
Revivals and Their Leaders from
EARLE E.



Splendor

the Great Awakening to the Present

CAIRNS

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An Endless Line of Splendor
Revivals and Their Leaders from the Great Awakening to the Present
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T O B E N , M A N D Y , A N D M E L I S S A

An endless line of splendor,

 VACHEL LINDSAY

These troops with heaven for home,...

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FOREWORD This is not a book on evangelism, although in modern times the word *evangelism* has come to be synonymous with *revivalism* in many parts of the world, especially in the American South. However, in a strict sense, revivalism has to do with interior spiritual renewal within the true church. Evangelism is the proclamation of the gospel to unbelievers—the outreach of a renewed church to the world. Evangelism, while invariably and inevitably the outgrowth of revival, is not Dr. Cairns' main concern in *An Endless Line of Splendor*. His concern is not primarily with the horizontal extension of the church (evangelism), but with the vertical revitalization of believers, God's chosen people. It is this revitalization process and its ebb and flow down through history which is so accurately and relevantly recorded in this work.

I read the manuscript of *An Endless Line of Splendor*, savoring the chance to be reading the work of a capable historian of the church. I took notes. It was a fresh learning experience for me. I was inspired. I saw my own ministry in much better perspective. I imagined what a wonderful thing it would be if all evangelists and revivalists in the world were able to read this work.

I have no doubt but that all believers who read *An Endless Line of Splendor* and who are receptive to its message will be renewed. As a textbook for seminaries and colleges, this book is incomparable. I cannot think of another survey of revivalism that compares with its breadth of analysis and comprehension.

My recommendation is quite beyond my capacity to express. To

the perusing reader who had reached this point, I would urge: Read on. The book in your hands may well be God's instrument to effect a spiritual renewal in your own life. That, I have no doubt, is Dr. Cairns' highest goal for *An Endless Line of Splendor*.

JOHN WESLEY WHITE
Billy Graham Evangelistic Association

P R E F A C E Revival means different things to different people. To many, revival means evangelism or some phenomenon associated with mass meetings, like those of Billy Graham. It conjures up images of nonbelievers making their first commitment to Christ. But revival primarily applies to *believers* and results in a deeper Christian walk, witness, and work, both at home and abroad. Evangelism is both a product of revival and a stimulus to revival.

Books on revival demonstrate weaknesses in understanding the nature of revival. Because many writers have not adequately studied firsthand or primary sources, their works are shallow and reflect common misconceptions about revival. Biases frequently lead to distortion. William Warren Sweet, in his brief history of American revival, spoke of revival in connection with the frontier and mistakenly stated that the day of revival is past. Writers who reject the supernatural also deny the workings of God in revival and brand the experiences as merely emotional.

I first became interested in revival forty-five years ago when, as a candidate for the M.A. and Ph.D. degrees, I carefully studied primary and secondary sources concerning by-products of missions in Africa. Such diverse phenomena as translation of the Bible, early road-building, exploration, education, and political change were the result of missionary efforts based on revival. All of these were in addition to the missionaries' primary work of soul-saving and church-building. Two years of intensive study of primary sources in the Billy Graham Center Library and Ar-

chives at Wheaton College reinforced this view and led me to attempt to describe and analyze the revivals that caused these results. It was revival, after all, that stimulated the missionary impulse.

The approach in this book is primarily biographical, pointing out how God works through men and women. Revival leaders such as Lorenzo Dow or Lyman Beecher were very colorful, interesting characters. Reading about their lives and work, one notices that foibles as well as virtues can be a part of the personality of a great person.

This book is descriptive and inductive. I have endeavored to gain accurate accounts either from primary sources or from two or more secondary documents for each fact. Thus the work draws on numerous sources in attempting to give a broad history of revival. I hope this has led to helpful generalizations about revival and a careful interpretation of revival.

The organization is simple. The major part of the book is devoted to an overview of the facts, or history, of Protestant revival. The fruits—results—of revival are then considered. The faith or theology of the leaders of revival is summarized. Attention is given to the hymnology of revival and its reflection of the theology of revivalism. Finally, the forces—the methods, manifestations, and means—of revival are discussed in order to make revival relevant to the present Christian scene.

I hope that this account of revival will help to dispel myths about revival that appear in many works. Many who hold to the frontier interpretation of religious history advanced by William Warren Sweet and others relegate revival to the scrap heap of history. They consider only environmental determination for religion and forget the sovereign action of God in history. Since World War II, the facts of revival have been hard on this theory.

Most writers either ignore or downplay the role of revival in the South in the United States. In fact, the camp meeting, a technique of revival, emerged in Kentucky. A major awakening occurred during the Civil War in the Confederate army. Evangelist Sam

Jones was to the South what Dwight L. Moody was to the North in the same era.

Many writers on revival perpetuate the myth that revivals were mainly emotional orgies. It is true that the camp meetings in the United States and the revivals in Wales were accompanied by peculiar physical manifestations. In the Great Awakening, evangelist James Davenport went to extremes in whipping his audiences into emotional frenzy, though he later recanted his excesses. The twentieth-century Pentecostal awakening was also emotional. Yet revival is much more than emotion. Jonathan Edwards read his sermons in a calm, solemn manner. Charles Finney's dignified, logical approach won many lawyers in every city where he held meetings. Dwight L. Moody's commonsense approach prevailed in his meetings.

Evangelists from Finney to Graham have been pictured as "hot gospellers," intent only on winning converts. Yet all of them were active in promoting the renewal of believers. Finney usually addressed Christians to revive them in the first week of his meetings. The revived Christians could then become soul-winners in successive meetings. The same has been true of many other evangelists. I have preferred to call these men *revivalistic evangelists* in order to represent them as they were, since they were concerned not only with making new converts but with renewing the faith of persons who were already Christians.

Many think revival was and is a Protestant phenomenon. While this is true in the main, revival has sporadically occurred in the Roman Catholic Church. Such individuals and groups as the Waldenses in the twelfth century, Francis of Assisi and his followers in the thirteenth century, Wycliffe and Hus in the fourteenth century, Savonarola in the fifteenth century, and Luther in the sixteenth century were used to draw people back to God. Jay P. Dolan gives evidence for revival in *Catholic Revivalism: The American Experience, 1830-1900* (University of Notre Dame Press, 1978).

I am deeply indebted to Robert Shuster, the archivist, and to

Ferne Weimer, the librarian, and their staffs at the Billy Graham Center Library and Archives for their helpfulness and courtesy in making the sources available. My Sunday school class of mature men and women in College Church of Wheaton, to whom I first presented this material, have given me many helpful ideas, made me rethink profitably some of my interpretations, and helped to clarify many points. My wife has ably edited and typed the manuscript. I am indebted to Jim Orme who generously let me use his word processor.

I hope this book will dispel some of the common myths and errors that mark many accounts of revivalism. It should help Christians to be more intelligent concerning their spiritual heritage of revival and incite them to personal and group revival in the present.

EARLE E. CAIRNS

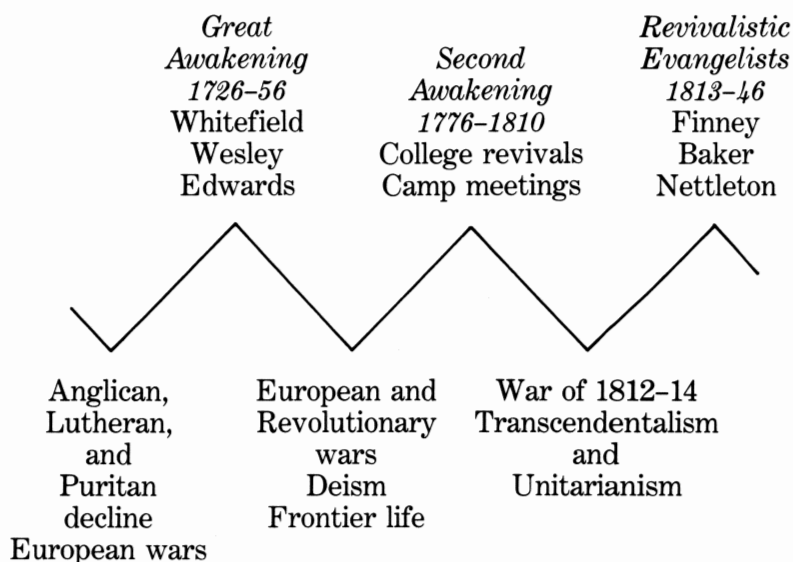
INTRODUCTION The church is in need of perennial revival because of recurrent spiritual decline. The second generation of Israelites is pictured in Judges 2:7, 10–13 as a people who forsook the Lord because they themselves had not experienced God's miracles on their behalf in Egypt and the wilderness. Jeremiah frequently uses the word *forsaken* to describe the Hebrews' straying from God. John accused the Ephesian church of losing its "first love" (Rev. 2:4). Spiritual decline, crisis, and renewal form a common pattern in the Bible and church history.

One should also remember that the world, the flesh, and Satan (Eph. 2:2, 3) seek to lead the Christian away from God. Christ had to face the Devil in the temptation in the wilderness (Matt. 4:1–11). Christians have the same enemy. The world's manner of life tends to pull believers down spiritually (1 John 2:15). The flesh, defined by John as the lust of the flesh and eyes and pride of life (1 John 2:16, 17), although not evil in itself, panders to worldliness. Christians constantly need spiritual revitalization.

Moreover, in a society pledged to toleration of sects outside of a state church (as in the British Isles, Scandinavia, or Germany) or to separation of church and state (as in the United States), people are not all born into the church by baptism and confirmation. Evangelism, flowing from revival, becomes a means of bringing people into voluntary association with the church. The 1857 lay prayer ecumenical revival, for example, brought approximately a million people into the churches of the United States of America and the same number into the churches in the British Isles.

REVIVAL FROM THE GREAT

REVIVAL /



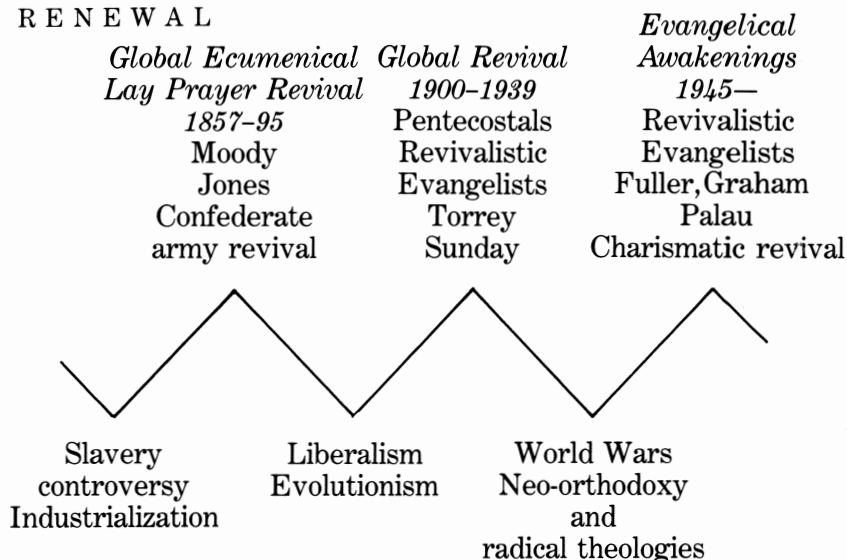
DECLINE, SPIRITUAL

Revival and *renewal*, terms frequently used in the present, have often been used interchangeably with *evangelism* or *missions*. *Revival* has often been the term used to describe special services in the local church, particularly in the South. Revival is not the mass evangelism of Moody or Graham, although revival of the church usually preceded or accompanied their meetings. Evangelism and missions are the fruits of revival, but are not synonymous with revival.

The derivation of the terms *revival* (and *renewal*, now commonly used as a synonym for *revival*) will help in arriving at a working definition. *Revival* comes from the Latin *revivere*, meaning "to live again." *Renewal* is derived from *re*, meaning "back" and *novus*, meaning "new." Thus the essential idea is a new surge of spiritual life, life that is already present but flickering feebly.

A W A K E N I N G T O T H E P R E S E N T

R E N E W A L



C O L D N E S S , A N D C R I S I S

Revival is for believers only; it is the Christian who needs revival. Evan Roberts often prayed in the Welsh revival, "Bend the church and save the people."

Various definitions of revival have been given. Some define it as "times of refreshing from the presence of the Lord" (Acts 3:19). Robert Baird, an early nineteenth-century historian of American church history, spoke of revival as an "extraordinary season of religious interest." J. Edwin Orr, an authority on revival, adopts a similar definition in some of his books. Charles Finney spoke of it as "renewal of the first love of Christians." When he lectured on "What Revival Is" to his New York church in 1834, he spoke of it as believers being awakened and sinners converted. C. E. Autrey believes it is "reanimation of God's people."

Certain common elements occur in the various definitions of

revival. All suggest a decline of the church from a prior, higher spiritual experience. The decline eventuates in a crisis, primarily spiritual and moral. Individuals (one, a few, or many) are led to pray fervently for revival and to study their Bibles. Then the faithful preaching of the Word—by leaders commissioned by God—coupled with the supernatural work of the Holy Spirit results in the restoration of Christians to their first love and to a better Christian walk, witness, and work (Ps. 85:6).

I define revival or renewal as the work of the Holy Spirit in restoring the people of God to a more vital spiritual life, witness, and work by prayer and the Word after repentance in crisis for their spiritual decline. The permanent elements in revival are the Word, prayer, the Holy Spirit, and a sovereign God who uses man as his instrument.

Revival may take place in an individual, a family, or a congregation, such as Jonathan Edwards's Massachusetts congregation in 1734 and 1735. Cities may be revived, as Rochester, New York, was under Charles Finney in 1830 and 1831. Saskatchewan, a province of Canada, experienced revival in 1971. Global revival was experienced from 1857 to 1895 and from 1900 to 1945.

Renewal of the vertical spiritual relationship of Christians with God has resulted in a more meaningful horizontal relationship of Christians with man, a relationship expressed in witness, social reform, and true ecumenicity of spirit. It is God who turns the hearts of his people to himself (1 Kings 18:37; Ps. 80:3, 7, 19) when the conditions of humility, prayer, seeking God's face, and turning from sinful ways (2 Chron. 7:14) are the heartfelt expression of God's people.

The history of the Hebrews offers many instances of revival in this sense. The decline of the Israelites into idolatry while Moses was on Mount Sinai receiving the Ten Commandments was followed by the restoration of the people and the building of the tabernacle (Exod. 32-36).

Spiritual failure marked the taking of the ark of the covenant by the Philistines for seven months (1 Sam. 4:11, 18, 19-22; 6:1) and

its sojourn for twenty years in Kiriath-jearim. This was followed by a spiritual crisis and an awakening when the ark was brought back to its rightful place with the aid of the Lord in the nation's difficulties (1 Sam. 4:1-11; 7:1, 3, 6, 10, 12).

Spiritual decline came again to the northern kingdom in the days of Ahab and Jezebel (1 Kings 16:30-33) with consequent idolatry. Revival came to the people after Elijah humiliated Baal and his priests (1 Kings 18:21-39). Elijah challenged the people not to halt between serving God or Baal, but to serve God only.

Spiritual death in the days of Rehoboam and Abijah was followed by renewal under the godly King Asa (2 Chron. 15:2-4, 12, 15). This revival continued on into the reign of Jehoshaphat, who was blessed by God in leadership (2 Chron. 17:9, 10, 12).

Apostasy occurred again in the time of Ahaz, who relied upon other gods (2 Chron. 28:2-4, 16, 24, 25). God used Hezekiah to bring revival (2 Chron. 29:1-4, 18, 29, 30; 30:12, 18, 19; 31:4, 10, 20, 21). This revival prepared Judah and Hezekiah to stand against Sennacherib of Assyria, whom God humbled before them (2 Chron. 32:21; Isa. 37:33-38). Hezekiah's experience suggests that revival can prepare people to face a crisis as well as to witness and work.

Josiah was the godly son of the evil Manasseh, who led Israel astray. Josiah sought God with his people by repairing the temple and by having the Law read to the people. Little wonder that the Passover was so memorable (2 Chron. 34:3-33; 35:18).

After the seventy years in Babylon, the nation again failed God as they entered into mixed marriages with the people around them and participated in their sins. Ezra led them to repentance and renewal (Ezra 9-10).

When Nehemiah had the Word of God read and explained to the people, repentance for sin and forsaking of sin followed. Then there was a turning to God with consequent blessing by God (Neh. 8-10; 13).

In each Old Testament example, spiritual falling away resulted in a crisis which led to conviction of sin, a leader finding and pro-

claiming the Word of God, true repentance, and godly conduct. Isaiah had such an experience (Isa. 6). Realization of the holiness of a sovereign God led the prophet, good man though he was, to a sense of sin. God then cleansed and commissioned the prophet when he expressed a willingness to do God's will.

Waves of revival occurred in the medieval church. The Waldenses studied and preached the Bible under the leadership of Peter Waldo in the twelfth century. They were persecuted by the church, but their views are still held by the Waldensian Church in northern Italy.

Francis and Dominic founded two separate orders of friars in the thirteenth century. These orders were in their early days marked by spiritual vigor and moral earnestness, which led the friars to preach with power.

The lay Brethren of the Common Life in the Netherlands, Wycliffe and the Lollards in England, and Hus and his followers in Bohemia all proclaimed the Word of God as the authority for faith and morals and declared the power of God to justify repentant sinners. Lollards, the lay preachers who followed Wycliffe, spread a pure gospel through England as Hus's followers did in Bohemia in the fourteenth century. The friar Savonarola, who was brought up to love the Bible, became a flaming denouncer of sin and a preacher of biblical righteousness in fifteenth-century Florence.

While the sixteenth-century Reformation was not a revival in the classic sense, it laid the foundations for Protestant revivals after 1726. Luther called man to a rediscovery of the New Testament pattern for life by making the Bible the sole authority for faith and life. He preached justification by faith rather than by works. He preached the spiritual priesthood of all believers. Protestantism emerged as the Roman Catholic Church rejected the Reformers and forced them and their earnest followers out of the church. The formulation of Protestant teaching made the later waves of Protestant, Anglo-Saxon, transatlantic revival possible. The revival leaders all preached the basic doctrines of the Reformation.

Puritanism (ca. 1560 to 1660) in England was not, strictly speaking, revival, but a struggle to cleanse the church from elements of “popery” (empty ritual and formality). However, it did create the spiritual vigor and moral earnestness of Oliver Cromwell in England and John Cotton in New England. Puritans, except for the Separatists, were willing to remain within the Church of England, but wished to put the control of the church in the hands of the local congregations. Most Puritans stood for a strong Calvinistic theology and for political freedom.

The ideas of Jansenism, the Roman Catholic equivalent of Puritanism, were set forth by Cornelius Jansen (1585–1638), a professor at Louvain University. Jansen desired to revive Augustine’s theology in his posthumous *Augustinus* (1640). Blaise Pascal (1623–62), the famous scientist and author, cooperated with Jansen’s followers at Port Royal nunnery. A Jansenist church was later founded in Germany, Austria, and Switzerland.

Pietism was a movement among Lutherans in the late 1600s and 1700s. Lutheran orthodoxy had become overly doctrinal and not concerned enough with Bible reading, holy living, and fervent preaching. The Pietists—led by Philipp Jakob Spener, August Francke, and others—helped to restore biblical preaching, Bible study, and good works among the Lutherans in Germany.

Puritanism in the Church of England, Pietism in the German Lutheran churches, and Jansenism in the Roman Catholic Church all reacted against the dead orthodoxy of these churches and sought a more vital faith.

Waves of Protestant, Anglo-Saxon, and transatlantic revival have been a characteristic of British, American, German, and Scandinavian church history in the modern period. (See diagram on pages 20–21.) The Great Awakening, led by pastors for the most part, in the British Isles and the thirteen colonies between 1726 and 1756 should be linked with the Pietist and Moravian movements in Germany.

The Second Awakening, from 1776 to 1810, produced the Methodist church, especially in the South under Devereux Jarratt

and Francis Asbury. College revivals, such as those in Hampden-Sydney and Yale, and camp meetings in Kentucky were products of the Second Awakening. Voluntary societies and a "Benevolence Empire" began in England through the Clapham Sect.

Contrary to the usual practice of dating the Second Awakening from 1795 to 1846, this writer believes that the period from 1813 to 1846 constitutes a separate period of revival. The era was marked by the *Erweckung* in Germany and the *Réveil* in Switzerland, France, and Holland through Robert Haldane. In the United States the work of Beecher, Finney, and Baker was important in revival. Until the time of Finney, revival was looked upon as the work of a sovereign God and was led by pastors, some of whom were itinerants. Finney conducted protracted meetings in which he used "New Measures." He felt that revival could be brought about by the use of human means under the power of the Spirit of God. He and his successors practiced a dynamic revivalism in contrast with the more passive Calvinistic revivalism of the first two eras (1726 to 1810). Americans, following the lead of the voluntary societies in England, created missionary and reform agencies. These agencies were financed by the "Benevolence Empire," created through generous giving by such wealthy men as the Tappans, Wanamaker, and Ryman.

The period from 1857 to 1895 was one of global lay interdenominational prayer revival which awakened professing Christians and brought about the salvation of millions. Great Christian organizations, such as Keswick, the Salvation Army, and the China Inland Mission emerged in this era. Moody in the North and Sam Jones in the South carried on professional, urban, mass, and organized revivalistic evangelism outside of church buildings.

Another period of global revival came between 1900 and 1945. The Pentecostal awakening, the Welsh revival, the Korean revival, and the East African revival were sovereign works of God through his Spirit. Revivalistic evangelists such as R. A. Torrey and Billy Sunday promoted mass revival and evangelism.

In the period following World War II, revival has occurred in

the United States, Canada, and Ethiopia but has been regional rather than global. Radio and television have been used by such revivalistic evangelists as Charles Fuller and Billy Graham.

The motion of waves of the sea may picture the relation of one era of revival to another. Each wave is distinct, yet there is mingling as one wave recedes and the other comes in. Isaac Backus, who was saved in the Great Awakening, was an active revivalist during the Second Awakening. Asahel Nettleton and Robert Haldane were won to Christ during the Second Awakening but were active in promoting revival in the period from 1813 to 1846, respectively in the United States and in Switzerland, France, and Holland.

One can only hope that the cry of the psalmist (85:6) and Habakkuk (3:2) may be the cry of the church now and that the wave of revival since World War II may be extended and broadened to global proportions.

PART ONE *The Facts of Revival*

1. THE GREAT AWAKENING IN GERMANY AND AMERICA

THE most important factor in bringing about the Great Awakening was the decline of genuine religious experience in Germany, the thirteen colonies, and Britain. Although the Lutherans, Congregationalists, and Anglicans in these countries held to the doctrines of the Reformation, they were not insistent upon a warm Christian experience. The Half-way Covenant in 1662 in Puritan New England brought many unconverted persons into the church. (Prior to the Half-way Covenant, only persons who had had conversion experiences could be church members.) Third-generation children and their parents who “owned the covenant” were given membership in the church. As members of the church, they gave no verbal evidence of a conversion experience. Thus many unconverted persons became members of the church. The people were orthodox in belief but not Christian at heart. This situation also existed in Britain and Germany.

The Great Awakening occurred in three areas: Germany, the thirteen colonies, and the British Isles. The Pietist movement emerged in the last quarter of the seventeenth century under

Spener and Francke. The Moravian denomination was born in the Pietist movement under the leadership of Count Zinzendorf from 1727 to 1742.

The American Awakening occurred from 1726 to 1741 in the middle colonies among the Reformed and Presbyterian groups, in the New England Congregational churches, and in the South among the Baptists. In England, Wales, and Scotland, the Awakening was predominantly Calvinistic. In England, the awakened Christians formed a Methodist group which later broke into Moravians, Calvinistic Methodists under Lady Huntingdon, and Arminian Methodists under the Wesleys.

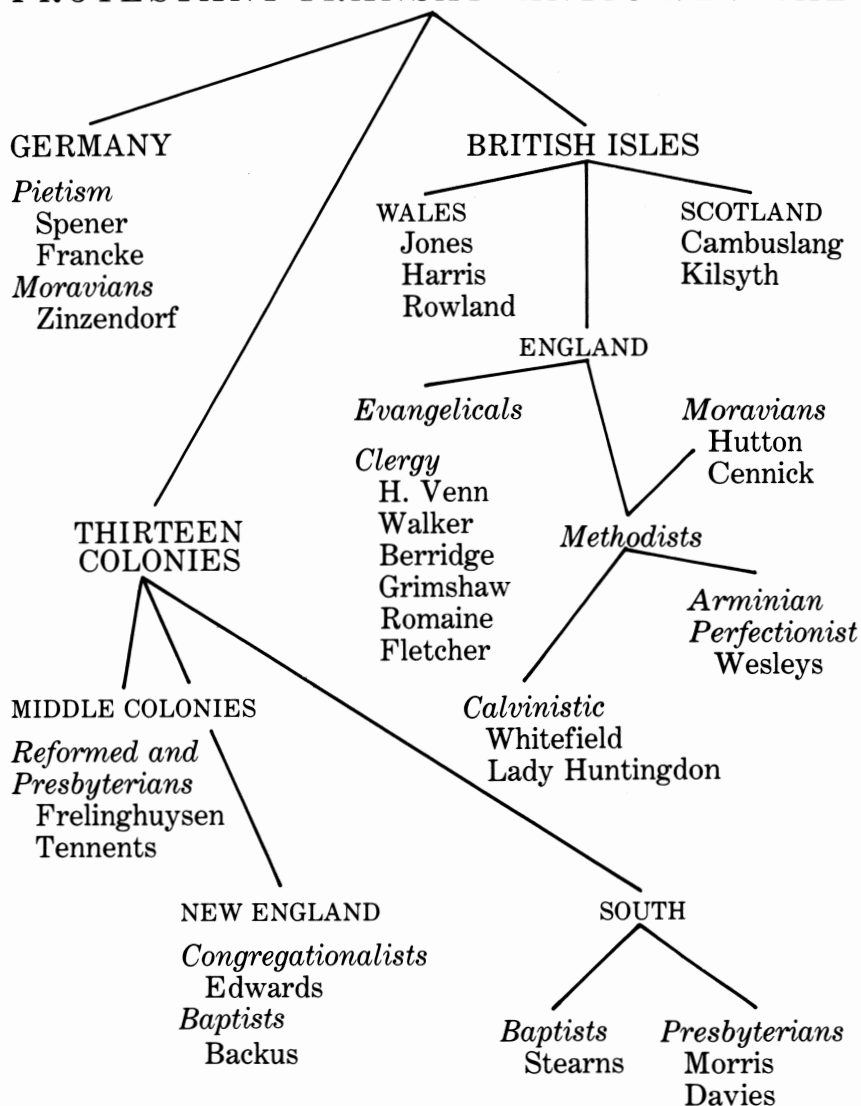
These groups formed *ecclesiolae in ecclesia* (little churches within the church) in the established churches in Germany, England, and America. Eventually they broke off and went their own way as new denominations. Schism or division accompanied revival as the state churches' loveless majority forced the revived minority to withdraw.

PIETISM AND THE MORAVIANS IN GERMANY

Pietism was a people's movement which emphasized an internal and individual return of the soul to the authority of the Bible, to prayer, and to piety. It stressed commitment rather than creed in a practical, sometimes mystical, manner. It was a reaction to the cold orthodoxy of the Lutheranism of the seventeenth century. Pietists went back to the Bible, the New Birth, and the priesthood of believers in a religion of experience. While holding to orthodox Lutheran teaching, they chose to emphasize the emotional aspects of their faith, aspects which had been neglected because of the theological controversies and religious wars of the first half of the seventeenth century.

Philipp Jakob Spener (1635-1705) studied at universities in Switzerland, Germany, and France and served as a Lutheran pastor in Frankfurt from 1661 to 1686. He organized meetings called *collegia pietatis* for his converts. These meetings, which

PROTESTANT TRANSATLANTIC REVIVAL



resembled modern cottage prayer meetings, cultivated personal piety among the converts as they engaged in practical Bible study and prayer.

He published *Pia Desideria* ("Pious Desires") in 1675. This work called for practical biblical training along with internships in the training of ministers. Such training would produce more spiritual leadership.

Spener was called to a church in Dresden as a court preacher in 1686. When his condemnation of drunkenness, the ruler's weakness, forced him out of Dresden in 1691, he accepted an important pastoral position in Berlin which he held until his death in 1705. He is considered the founder of Pietism.

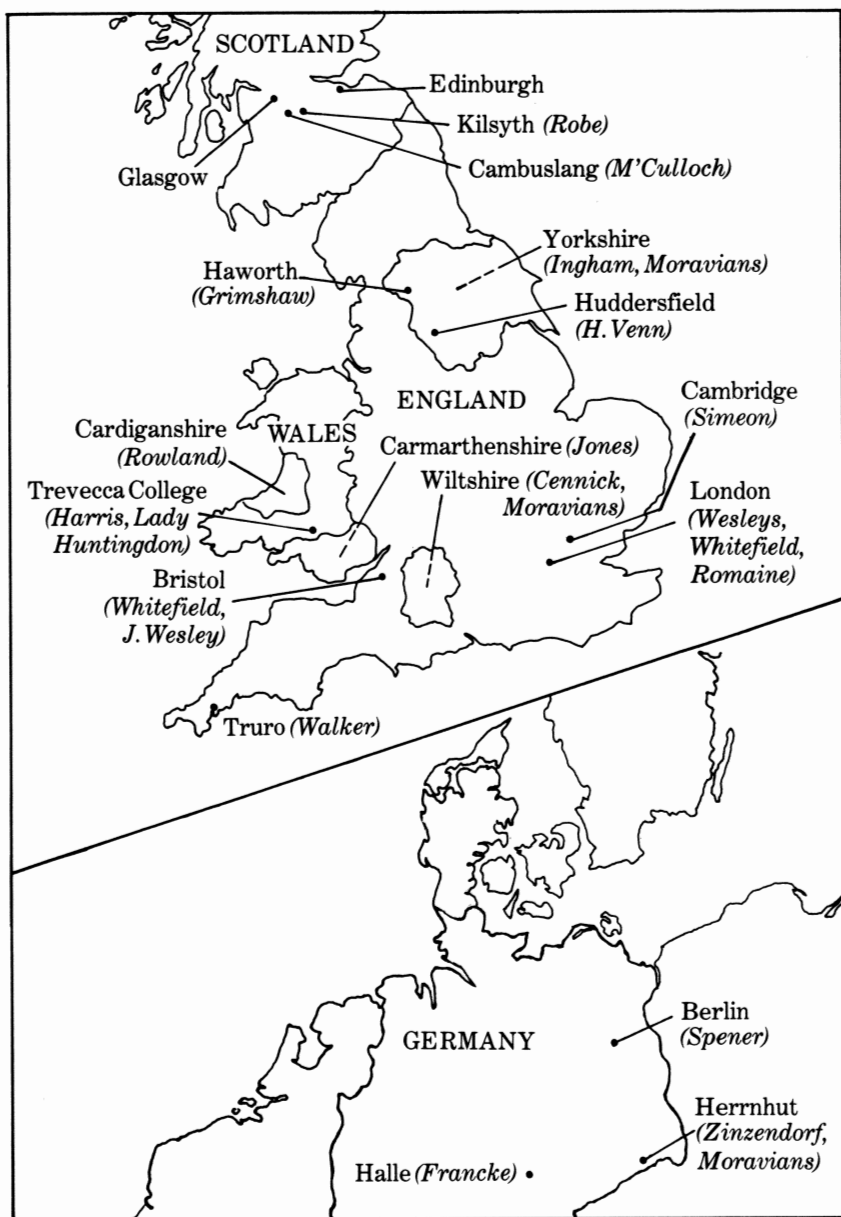
Pietism became a strong spiritual influence, infusing new life into Lutheranism. It promoted an experiential personal religion rather than the institutional religion Lutheranism had largely become. The universities in Halle and Württemberg became centers for education and missionary effort.

August Hermann Francke (1663-1727) was a kindred spirit to Spener. In 1692 Spener was able to obtain an appointment for Francke as professor in the University of Halle, opened in 1691. Francke served there from 1692 to 1727 and helped to make Halle a pietistic center of higher education and revivalism. Francke had earlier organized a *Collegium Biblicum*. This group met weekly after the Sunday evening services to study the Hebrew and Greek texts of the Bible and to find the literal meaning of the text and its practical and devotional applications.

Francke also organized a free elementary school for poor children in 1695 and a *paidagogium* (high school) in 1698. He also founded an orphanage in 1696. His friend Baron von Canstein created a society to publish and circulate the Scriptures.

The first two Protestant missionaries were Pietists, Bartholomew Ziegenbalg (1682-1719) and Heinrich Plütschau (1677-1747). They were sent in 1706 by the godly King Frederick IV of Denmark to begin missionary work in southern India. Ziegenbalg translated the entire New Testament and the Old Testament from

THE GREAT AWAKENING IN BRITAIN AND GERMANY



1726 - 1756

Genesis to Ruth into Tamil before his death. By 1719, 428 persons were baptized and 280 received into membership in the church.

Johann A. Bengel (1687–1752) published a New Testament text with critical apparatus in 1734 to further August Francke's emphasis on biblical study. Bengel's work was the beginning of modern scientific work in the field of textual criticism.

The Moravian denomination emerged out of Lutheran, United Brethren and Pietist groups in the second quarter of the eighteenth century under the leadership of Count Nicholas L. von Zinzendorf (1700–1760). After his father's death, he and his mother lived with his godly grandmother. He was a delicate boy who was threatened with tuberculosis for twenty-five years. He "firmly resolved to live for him [Christ] alone" at the age of six.

Zinzendorf studied at Francke's high school from 1710 to 1716. He was an above-average student, learning the classics and Greek New Testament as well as Latin and French. He formed the boys into prayer and testimony groups.

He went to the University of Wittenberg in 1716. Although he majored in law, his first love was theology. In 1718 he founded the Order of the Grain of Mustard Seed. Members wore a ring inscribed "No one liveth to himself" and a silk sash with a cross and mustard seed.

Zinzendorf traveled in Germany, the Netherlands, and France in 1719 and 1720. In the Dusseldorf art gallery he saw Felti's *Ecce Homo*, a picture of the thorn-crowned Christ with the question underneath it: "What have you done for me since I have done this for you?" He was deeply moved to further commit himself to Christ.

He did legal work at Dresden from 1722 to 1727. He married and moved to Berthelsdorf, an estate, in 1722. His wife took charge of the finances because Zinzendorf was not good at managing money. John A. Rothe served as the Lutheran pastor on the estate. This estate became a refuge for persecuted United Brethren from Bohemia in 1722 under the leadership of Christian

THE GREAT AWAKENING IN THE THIRTEEN COLONIES



1726 - 1756

David. A Brethren village called Herrnhut ("Lord's Watch") had been built on the estate by 1724.

Although both Zinzendorf and Rothe wanted the refugees to adopt Lutheranism, they consented to the drawing up of laws to govern their religious and civic life in Herrnhut on May 12, 1727. Twelve elders were elected, and Zinzendorf organized the people into "bands" of about seven or eight each. This marked the legal organization of the Moravians. Their spiritual birth occurred in a Communion service on August 13, 1727, led by Rothe and Zinzendorf. The presence of the Holy Spirit was felt in a marked way. Rothe, loyal to the Lutheran church, left in 1737 when it became clear that they were emerging as a new denomination. Zinzendorf became a bishop of the Moravian group.

By 1731 Pietism had reached Sweden through the Moravians. Henrik Grundelstjerna, who had visited Herrnhut in Saxony in 1727, asked Zinzendorf to send a mission to Sweden. A Moravian delegation went to Sweden in 1731. Zinzendorf himself visited Sweden later.

All-day prayer began on August 12, 1729, with twenty-four men and twenty-four women praying each hour of the day. This prayer ministry, coupled with Zinzendorf's zeal to spread the gospel, led to missionary work in which the Moravians are credited with one missionary for every sixty members.

He met Daniel Ulrich, a West Indian slave, and two Eskimos from Greenland on a trip to Denmark in 1728. These meetings led to missionary work in the Caribbean and Greenland. The Moravians' first missionary work began in 1732 with Leonard Dober and David Nitschmann in St. Thomas in the Caribbean. Work began in Greenland in 1733 under Christian David and two brothers, Matthew and David Stack. Lapland became a mission field with the residence of Johann Nitschmann and two others there in 1734. They began work in the American colonies in 1735.

A notable Moravian convert, the Russian Baroness Barbara Juliana Krüdener (1764-1824), even influenced European diplo-